1.

SERIOUS ADVICE AND WARNING TO SERVANTS,

MORE ESPECIALLY THOSE OF THE

NOBILITY AND GENTRY.

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THE SIXTH EDITION, WITH ADDITIONS.

Now all these Things happened unto them for Ensamples, and they are written for our Admonition. 1 Cor. x. 11.

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TO

GOVERNORS OF FAMILIES.

THE following plain Addreſs to your Domeſtics was drawn up with an eye to the Safety of your Perſons, and the Security of your Properties, both which the Author wiſhes moſt ſincerely.

The many *frauds*, *forgeries*, &c. which have been committed of late years by *Servants*, may juſtly alarm you, and raiſe ſome uneaſy Apprehenſions in your breaſts.

This little Piece points out a remedy for thoſe fears, by attempting to inſtil ſuch principles into the minds of your *Dependents*, as may, by the bleſſing of GOD, ſecure their fidelity to you.

But you muſt allow me to ſay it, that neither this humble attempt, nor indeed any other human endea-

vour to make your Servants good and faithful, will anſwer the end propoſed, unleſs you yourſelves condeſcend to become their Inſtructors; unleſs you ſet up the worſhip of GOD in your Families, ſee that the LORD's Day be religiouſly kept by your Houſholds; and above all, unleſs you lead them into all virtue and godlineſs of living, by your own good Examples.

If theſe great and neceſſary points be neglected, at whoſe door does the blame lie, if your Servants infeſt your Houſes with their looſe, diſhoneſt and diſorderly behaviour? Whereas, do but adopt the reſolution of that * noble Head of a numerous Family, "As "for me and my Houſe, we will ſerve "the LORD," and ſee if your Complaints againſt your Servants are not turned, by degrees, into grateful Acknowledgments to GOD, for their fidelity, quietneſs, and chriſtian behaviour.

* JOSHUA.

SERIOUS

SERIOUS ADVICE AND WARNING TO SERVANTS.

My Brethren and Friends,

THE late dreadful miſcarriages of ſome of your Fellow Servants, and the juſt and exemplary puniſhment inflicted upon them for the ſame, muſt, if you are not void of all reflection, have made a deep impreſſion upon your minds.

Permit me then to lay hold of this ſoft ſeaſon of addreſs, and before your tender ſentiments are worn out, to drop a word of advice, how to improve their ſhame and ſufferings to your own preſent and future advantage.

But before I begin I muſt affectionately intreat you, not to be offended or prejudiced againſt this addreſs, on account of my ſuppoſing you to be capable of committing ſuch crimes as have cut off *theſe wretched malefactors* from the earth, and left an indelible blot upon their names.

" I hope better things of you," and pray GOD ever to preſerve you from like offences, and the like calamity.

But when you reflect with yourſelves that there was a Time, when They as little thought of " ſinning with ſo high a hand," or of becoming " *Monuments of public juſtice*," as any of You, you will bear with me, whilſt in the ſpirit of Chriſtian love and tenderneſs, I lay before you ſuch Cautions and Admonitions, as through the Grace of GOD may be a means not only of preventing you from being brought to ſhame and confuſion of face in this life, but, what is infinitely of more conſequence, may preſerve your precious immortal ſouls from deſtruction in the next. To proceed then,

Almighty GOD, the great Governor of the world, has appointed divers orders and degrees of men here upon earth.

Some

Some are placed by Him in high ſtations, others in a low eſtate. To the Former he hath given authority and power, to the Latter he enjoins ſubmiſſion and obedience.

Hence ſpring the different ranks of Life, as Princes and Subjects, Maſters and Servants—And hence ariſe the different duties they ſeverally owe, One towards Another.

The duty which Servants owe to their Maſters is what I am now concerned with; not that I can undertake to ſhew the whole extent of it in this ſhort Addreſs: But muſt content myſelf with pointing out only ſo much of it, as may, through GOD's help, prevail upon you to ſtudy and practiſe it in all its branches.

The principal duty required in Servants is *Faithfulneſs*; which conſiſts in your being ſtrictly *juſt* and *honeſt* in your ſervice: Not waſting your Maſter's goods, as the unjuſt *Steward* in the goſpel, whether by careleſſneſs or ill management, or by taking a part to your own uſe without his knowledge and leave. There are various ways of *tricking* and *defrauding*, too common among Servants: If you have any of theſe de-

vices, beware; for you know not where even little tricks and frauds will at length carry you. They who once come to pilfer ſmall matters, will, when they have an opportunity, venture upon larger ſums; and run all riſks to gain their ends. You ſhould therefore tremble at the approach of every temptation to wrong your Maſter; for if you once comply, though but in trifling inſtances, your *honeſty* is gone; and when the Devil tempts you next, you will not ſcruple to take whatever offers, till you are diſcovered, and the Law lays hold of you, and paſſes a terrible ſentence upon you; and there are few that follow this trade long, but at laſt come to an untimely end *. But ſuppoſe you ſhould eſcape

* "Oh, let me here lament my ſad and fallen "ſtate! had I not been intoxicated with the de-"ceiving CONCUPISCENCE or Deſire for that "*Property* I knew was not my own, I had then lived, "and enjoyed an happineſs unſpeakable."

Speech of *Samuel Lee*, a Merchant's Clerk, who was executed at *Tyburn*, *Nov.* 12, 1761, for FORGERY. See the whole affecting Account publiſhed by The Rev. Mr. ROE, Ordinary of *Newgate*; whoſe ſenſible, alarming, and inſtructive Narratives I could wiſh were always read and pondered, eſpecially by young People.

here;

here; yet what will it profit you, when you "appear before the judgment-ſeat "of CHRIST," and for a little gain loſe your ſoul?

Remember the Eighth Commandment —"Thou ſhalt not STEAL:" And if your heart condemn you, aſk of GOD mercy for your tranſgreſſions thereof for the time paſt, and grace to keep the ſame for the time to come. The Apoſtle exhorts Servants "to be faithful, not pur-"loining, [or ſtealing] but ſhewing all good fidelity," *Titus* ii. 10. And you were taught whilſt you were young, in the Catechiſm of our Church, what you ſhould not forget in your riper years—"to be true and juſt in all your deal-"ings—to keep your hands from pick-"ing and ſtealing—not to covet or de-"ſire other mens goods, but to learn "and labour truly to get your own liv-"ing, and to do your duty in that ſtate "of life, unto which it hath pleaſed "GOD to call you."

And here, I beſeech you to conſider, that your Maſters admit you into their houſes, upon a preſumption of your *faithfulneſs* and *integrity*. For your good be-

haviour in theſe reſpects, you know, you muſt be well recommended; and it is upon this recommendation that you are accepted, and have wages allowed you. How baſe and wicked are thoſe Servants then, who never intend to diſcharge their duty in a faithful and honeſt manner, but are bent upon enriching themſelves out of their Maſter's purſe by every way and means? But to rob and ſteal, under the appearance of *honeſty* and *fidelity*, how ſhocking a crime! A Maſter may guard his houſe againſt a profeſt Thief, but if one of his family harbours evil deſigns, and is reſolved to plunder, no prudence or foreſight can prevent the evil. "If "the good man of the houſe had known "(ſays our LORD) in what watch the "thief would come, he would have "watched, and would not have ſuffered "his houſe to be broken up," *Matt.* xxiv. 43. But what will watchfulneſs avail, if the *Thief* be lodged within? The Traveller may expect to be aſſaulted and ſtripped by the Robber who is hunting for his prey; but then he knows his danger, and may arm himſelf againſt it: But if the man who "eats of his bread,"

and

and is entertained within his own walls, be the *Robber*, no conduct or courage can be a defence againſt ſuch a perfidious wretch. One cannot eaſily believe that any Servant was ever ſo *deſperately wicked*, as to come into a family with a mind bent upon *wrong and robbery*: It is moſt likely, that ſuch abominable deeds of darkneſs have been hatched afterward, and that they gradually advanced into execution, according to the temptation and opportunity that offered. How ardently then ought Servants to "pray not to be led "into temptation!" And how carefully ſhould they abſtain from all ſuch vices as may make them part with their *honeſty* and *integrity*, and draw them aſide to deſtruction!

As theſe great *Cities* entertain, ſo they ruin no ſmall number of Servants; who ſoon exchange the ſimplicity of the country, for the foppery of the town; and the evil communications thereof too eaſily corrupt their manners. Many of theſe, if they brought a little religion with them hither, part with it ſoon, and quickly arrive at more wickedneſs than perhaps

they will ever get rid of. Thus the Town proves a ſchool of corruption to them, wherein they learn every thing that is evil. Here they loſe their good principles; their morals are ſtained, their hearts grow bad, and they ſtand ready prepared for the worſt of crimes. With this wretched furniture of vices, how can they make good Servants? Nay, what can prevent their turning out very bad ones? They are under no religious reſtraints, and who then will vouch for their fidelity? They have caſt off the fear of GOD; and where then is their reverence for their Maſter? Is one of vicious principles and debauched morals likely to prove an honeſt and uſeful Servant?—What Maſter will make the trial? No one knowingly will venture his life and goods in ſuch hands.

But there are *three ſins* which pave the way for diſhoneſt practices; and, if indulged, will certainly induce Servants to betray their truſt, and lead them on to ruin. Of theſe, I moſt earneſtly intreat you to beware.

The

The first is *Drunkenness*. If you allow yourselves in the practice of this sin, your faithfulness will stand but upon a sandy foundation, which a drunken fit may easily wash away. No person addicted to this vice can answer for himself, but that in his liquor he may commit the most outrageous acts of violence. Being deprived of his reason, and the grace of GOD having forsaken him, he is ripe for the most daring crimes. *Whoredom*, *Theft*, *Murder*, will be little in his eyes, he will break the bands of virtue asunder, "start "aside from his duty like a broken "bow," and rush on madly into sin, "as the Horse rusheth into the battle." These sad effects have followed from Drunkenness: And it is GOD's wonderful goodness towards sober and religious persons to preserve them, when these wild beasts of men are abroad, "foaming out their own shame," and seeking whom they may molest and annoy. How cautious then should you be, how jealous over yourselves, "lest at any "time your hearts being overcharged "with Drunkenness," you should fall into any of the abovementioned crimes;

defraud

defraud your Maſters, and take away their lives *.—Nature ſhudders at the thought in her cool and ſober hours; but depend upon it the thought will be no longer ſhocking, than whilſt you are cool and ſober. If you ſuffer yourſelves to be enflamed with drink, and overcome thereby, farewel every tender impreſſion! every ſpark of humanity and gratitude! you are no longer a man, but a beaſt, mad and furious, fierce and ungovernable, and no fitter to be truſted than a tiger.

Another Vice which will make you *diſhoneſt*, and bring you to ruin, is the *keeping bad Company*, eſpecially that of lewd Women. You cannot be a companion of theſe mercileſs deſtroyers of ſoul and body, without running into great expence. Their demands are high and extravagant, and they are "greedy as "the grave:" and where will you find money to ſatisfy theſe ravenous harpies? Your wages will not be ſufficient, your

* The young man who murdered his Maſter a few years ago, in *Crooked-lane*, did the horrible deed in a fit of Drunkenneſs.

ſlender

ſlender ſubſtance will ſoon be waſted with *riotous living*, and you muſt either quit your company, or *rob* for their ſupport. The latter they always perſuade you to, and too often prevail; the dreadful conſequence of which is, you purchaſe to yourſelves ſhame and ruin in this world *, and, unleſs you prevent it by a moſt bitter and hearty repentance, everlaſting torments in the next. It is a moſt melancholy conſideration to think, what multitudes of unwary young men are caught in the traps of theſe ſubtil and moſt pernicious deceivers. Day and night with unwearied ſteps they compaſs their path; and "ſpread their nets in "every ſtreet." And what to every ſerious mind is a pain to reflect on, numbers periſh by their wicked devices. How will theſe abandoned wretches aſſemble as it were in troops, and with more than maſculine boldneſs, and no leſs than helliſh aſſurance, aſſault the modeſty of every one they meet: and

* The Inſtances of ſuch unhappy *Malefactors*, who, in "the bitterneſs of their Souls," have aſcribed their Ruin to their keeping Company with LEWD WOMEN, are too numerous to be recited.

in defiance of the laws of GOD and their country, attempt to decoy and ruin all ſuch as have not grace and reſolution to withſtand them? Theſe are the inſtruments of deſtruction to ſo many of our raw and unguarded youth, and cauſe numbers of them "to bring down the "grey hairs *of their parents* with ſorrow "to the grave *."

Surely there was a time when the vigilance and authority of the Magiſtrate, and the fear of puniſhment, kept theſe audacious offenders under ſome reſtraint and awe. And how much is it to be wiſhed, for the ſake of many indiſcreet perſons whom they daily lead aſtray, that the laws which are in force againſt them, were conſtantly put in rigorous execution †! Becauſe the neglect of ſevere

* See a valuable little piece, intitled, *The Young Man's Monitor; ſhewing the great Happineſs of early Piety, and the dreadful Conſequences of indulging youthful Luſts.* By JOSIAH WOODWARD, D.D.

† Perhaps the gentleſt Method of Reformation ſo humanely adopted by the Governors of the *Magdalen Houſe* may have a more ſure and laſting Effect, ſo far as their Influence extends. May this excellent Charity, ſo wiſely planned, and admirably well conducted, never want Friends and Patrons for its preſent Support and future Enlargement.

diſcipline

diſcipline and painful correction, emboldens theſe tranſgreſſors to ſin "*with* "*a high hand*," and even to act their abominations "before all Iſrael, and be- "fore the ſun." Whence our ſtreets and alleys ſwarm with thoſe Servants of Iniquity, who are continually carrying on a trade of ſin, who make it their livelihood, and who ſubſiſt by the price of ſlaughtered ſouls.

O my Brethren! "Inſtruments of "cruelty are in their habitation; come "not ye *therefore* into their ſecret, unto "their aſſembly be not ye united!" but flee at their approach, as ye would from the face of a Serpent. "Depart, "I pray you, from the tents of theſe "wicked *perſons*: eſcape for your lives, "leſt ye be conſumed. Their throat is "an open ſepulchre, with their tongues "they uſe deceit, the poiſon of aſps is "under their lips. Whoſe mouth is "full of curſing and bitterneſs: their "feet are ſwift to SHED BLOOD. De- "ſtruction and miſery are in their ways, "and the way of peace have they not "known; there is no fear of GOD be- "fore their eyes."

In

In every place you will meet with temptations to violate your *chaſtity* *, and you will be ſtrongly ſolicited to caſt this ineſtimable "pearl unto Swine;" but take the advice of SOLOMON, who wrote "to give ſubtilty to the ſimple, "to the YOUNG MAN knowledge and "diſcretion:—My ſon, if ſinners entice "thee, conſent thou not. The lips of "a ſtrange woman drop as an honey-"comb, and her mouth is ſmoother "than oil. But her end is bitter as "wormwood, ſharp as a two-edged "ſword. Her feet go down to death, "her ſteps take hold on hell. Leſt "thou ſhouldſt ponder the path of life, "her ways are moveable, that thou canſt "not know them. Hear me now there-"fore, O ye children, and depart not "from the words of my mouth. Re-"move thy way far from her, and come "not nigh the door of her houſe: leſt "thou give thine honour unto others,

* See *the glorious Victory of Chaſtity, in* JOSEPH'S *hard Conflict, and his happy Eſcape, whilſt he was a Servant under Potiphar, an Officer of Pharaoh's, in Egypt.* By B. JENKS, Rector of *Harley*, in *Shropſhire*.

"and

" and thy years unto the cruel: and
" thou mourn at the laſt, when thy fleſh
" and thy body are conſumed, and ſay,
" How have I hated inſtruction, and
" my heart deſpiſed reproof, and have
" not obeyed the voice of my teachers,
" nor inclined mine ear to them that
" inſtructed me!" In your diſtreſs and anguiſh, which will then come upon you, where will you find a comforter? Your Maſters have diſcarded you, you have diſobliged your Relations, and your Friends are gone. Will you ſtretch out your hands unto GOD? (I beſeech you do ſo with all the pious vehemence of prayer) but Oh! may you not juſtly dread that He, wearied out with your offences, will remove far from you, " will laugh at your calamity, and mock
" when your fear cometh; when fear
" cometh as deſolation, and your de-
" ſtruction as a whirlwind? Then ſhall
" they call upon me (ſays GOD) but I
" will not anſwer; they ſhall ſeek me
" diligently, but they ſhall not find me;
" for that they hated knowledge, and
" did not chooſe the fear of the LORD.
" They would none of my counſel, they
" deſpiſed

"despised all my reproof. Therefore "shall they eat of the fruit of their own "way, and be filled with their own de-"vices." I pray God deliver you from so unspeakable a calamity, by giving you the grace of a sincere repentance, "to-"day, whilst it is called to-day*!" lest otherwise you should be hardened and ruined by the deceitfulness of sin.

Before I leave this head, under which I have chiefly addressed myself to the *Men* Servants, it will be proper to give some caution to the *other* Sex: for as, whilst they are in Service, they cannot avoid conversing with the *Men* Servants, and too frequently with such as are lewd and debauched; they ought to look upon themselves as greatly exposed to temptations to immodesty, and therefore should think it their duty to guard against such dangerous snares.

Let me then earnestly beg of you to think no pains and care too much to preserve your modesty and virtue, which are the chief honour of a Woman. In order

* See the first, second, fifth and seventh chapters of *Proverbs*.

to

to this, do not truſt in your own ſtrength, but beg of GOD to beſtow on you the gift of chaſtity.

Avoid Idleneſs. Apply yourſelves diligently to the duties of your Service: And when you have any leiſure time, employ it in reading good books, in examining your behaviour, in converſing with GOD in prayer, and ſometimes in ſuch amuſements as are intirely innocent.

There is no harm in inoffenſive cheerfulneſs, but there may be danger in exceſſive and immoderate mirth; for it raiſeth the ſpirits above their uſual pitch, and at the ſame time putteth reaſon off its guard, ſo that indecency of ſome kind or other will be very apt to ſurpriſe you.

Intemperance in drinking, you have heard, is odious in the other Sex; but in Women it is ſtill more abominable, and particularly becauſe it robbeth them of ſhame and reaſon, which are the guardians of their chaſtity.

Beware of dreſſing above your rank or ſtation. Shun herein that fooliſh affectation of imitating your ſuperiors, whom Providence hath placed in a higher ſtate of life, and what is allowable in them,

will in you be the ſubject of laughter and ridicule. Appear always as neat and clean as poſſible, but avoid the uſe of gawdy or fantaſtical ornaments; or putting on your clothes, which are made for a decent covering, in ſuch a manner as to expoſe your perſon; for this will be wearing the attire of an Harlot, and all ſober people will ſuppoſe you do it with a deſign to allure and entrap the men.

"Let no evil communication proceed "out of your mouth." Avoid all looſe diſcourſe. Never uſe an immodeſt word, or any that will bear a double meaning.

Shew not yourſelves over-fond of the company of Men, and always behave before them with a proper reſerve. Never liſten to any of their flattering ſpeeches. Be cautious in accepting from them either Preſents or Treats, leſt in return they ſhould expect you to indulge them in greater freedoms, and ſuch liberties, which, though they call them innocent, may in the end lead to the overthrow of your Virtue. And above all things, be not prevailed upon, by promiſes of Marriage, to do what you may for ever repent of; few Men chooſing afterwards to make

Wives

Wives of ſuch who have before wedlock ſuffered themſelves to be debauched by them.

A third and the laſt Vice that I ſhall name, that will corrupt your *honeſty*, and betray you into ruin, is that of *Gaming*. Who can reckon up the prodigious waſte of money and time which this evil habit occaſions? In both which reſpects your Maſters muſt be greatly injured. As to the waſte of money occaſioned by gaming, it muſt be pretty evident to all, that no gameſter ever held out long upon a ſlender ſtock: for admit that he ſometimes wins, yet his loſſes for the moſt part exceed his gains. It is frequently ſeen, that even *a large fortune* in a gameſter's hands has quickly melted like "wax "before the fire:" and will your *little allowance* hold out better? no, it will glide away like "waters which run con-"tinually," or may be ſwallowed up in the revels of a ſingle night. And if you would ſit down by this loſs, it might turn to your advantage, and keep you from involving yourſelves more deeply; but few of you will be perſuaded to learn wiſdom at ſo cheap a rate: when your hand

hand is once in, you ſeldom draw it back, till you are forced to it by poverty and ruin. And what is worſt of all, there is room for ſuſpicion, that the money which you riſk and ſquander away in this laviſh manner, is not your own, but your Maſter's. You have not a fund for ſo profuſe an expence, and where ſhould you raiſe one, unleſs by diſhoneſt means? Hence there is cauſe to fear, that you find a way to your Maſter's purſe, and out of that repair your loſſes, and ſupport yourſelves in your vices. Thus you carry on one ſin by the commiſſion of another, and to the crime of *gaming*, you add that of *robbery*, till at laſt you are found out, and "receive the due reward of your "deeds *." But gaming not only occaſions a waſte of *money*, but of *time* alſo. When you hired yourſelves, you ſold all your time to your Maſters, except what God and Nature more immediately require to be reſerved. Therefore you de-

* *James Hall*, who was executed ſome years ago for the Murder of his Maſter, acknowledged, with much concern, that the *Gaming-Table* had been his ruin.

fraud

fraud them if you idle away an hour that ſhould be employed in their Buſineſs. And what a bad account will you give of your time, if once you have an inclination to gaming? Inſtead of improving it to the glory of your heavenly, or the intereſt of your earthly Maſter, you will then ſeek every opportunity "to conſume it upon your luſts;" and thoſe valuable hours which ſhould have been ſet apart for religious exerciſes, as reading good books, meditation and prayer, or have been employed in the neceſſary duties of the family, will be murdered at *Ale-houſes* and *Gaming-tables*, at *Dice* and *Cards*, amidſt quarrels, oaths, drunkenneſs and debauchery.

And here, give me leave to expoſtulate with you moſt warmly. When you are exhorted to give all diligence to ſave your ſouls, you ever plead want of time; and urge this as a reaſonable excuſe for your negligence in the great work of your ſalvation. And yet you will find time to purſue your pleaſures, and gratify your extravagant inclinations. Notwithſtanding the hardſhips of your ſervice (as you complain) and your cloſe con-

finement, ſtill there are hours wherein you make ſhift to elope, and ſpend them as you think proper. Is your complaint then well-grounded? and will it plead your excuſe at a higher bar? I believe in the hardeſt ſervices ſome little time might be redeemed daily, for the offices of devotion. The riſing ſomething earlier, or going through your work with quicker diſpatch, would ordinarily effect this. Beſides, few governors of families are ſuch rigorous and mercileſs exactors of your labour and attendance upon them, as to leave you no leiſure minutes in the day for your duty to your *heavenly Maſter:* Or if there be any ſuch *Egyptian Taſk-Maſters,* yet ſtill your hearts may be diſengaged, though your hands are full; and you may ſend up holy ejaculations towards heaven, in the midſt of your moſt buſy hours.

After all, this complaint affects but very few: the greater part have eaſier Services, and time enough upon their hands; and therefore the pretence of wanting leiſure to do your duty to GOD, is neither juſt nor true. No, my Friends! it is not that you want time to read: but good

good books are not your delight. It is not that you want time to pray: but prayer is ſomething you do not love. It is not that you want time for meditation: but you love Pleaſure too much to think of Heaven or Hell.

Whence it comes to paſs, that when you have a ſpare hour, you are ſeldom, if ever, obſerved to take a *Bible* into your hands, or to retire to your chamber, there to "commune with your own hearts, and to trim your lamps;" but you laviſh the golden opportunity away in mere indolence, or ſinful diverſions: in doing nothing, or in company with vain and wicked perſons. And what is the iſſue of ſuch a conduct? why by thus neglecting to improve your vacant time in heavenly wiſdom and the grace of God, "the wicked one ſoweth tares" in your breaſts, and lulls you aſleep in ignorance, that you may not know "the things that belong to your peace, nor taſte and ſee how gracious that Lord is, who took upon him the form of a Servant" for our ſakes. O my Friends! did you know what happineſs it yields to read the holy Scriptures, thoſe ineſtimable volumes of our dying MASTER's

love, and how delightful and honourable a thing it is to tread in his ſteps, by leading an humble, harmleſs and holy life, you would certainly let no opportunity ſlip, on the LORD's *day* eſpecially, of thus doing good to your own ſouls, by " growing in grace," and thereby " in favour with GOD and man."

And now that I have mentioned the LORD's *day*, " Remember to keep it " holy." " Let nothing hinder you " from attending on the publick wor- " ſhip, and that with ſerioufneſs and " reverence, as thoſe that know into " what preſence they are come.

" Let no wicked companions perſuade " you to profane this holy day *.

" Conſider what an inlet profaning the " LORD's *day* has been into all wicked- " neſs; how many wicked Servants " from cheating their Maſters, have " been drawn to other crimes, and on " the *Gallows* confeſſed, that neglecting " and profaning the LORD's *day* was " the ſin that expoſed them to thoſe

* See Biſhop *Gibſon's Sinfulneſs of profaning the Lord's Day*. Sold by Meſſ. *Rivingtons*.

" temptations, which brought them " thither *.

" Be ready to give an attendance to " family worſhip, if you are ſo happy " as to have Maſters who reſolve with " JOSHUA, *as for* them *and* their *houſe* " to *ſerve the* LORD: and count not the " day, or the duties thereof, a *wearineſs*, " but " call the Sabbath a delight."

" Admire the kindneſs of GOD to " poor Servants, in appointing a day " on purpoſe for the concerns of your " ſouls.

" Look upon it as the great Thankſ- " giving-day; and praiſe GOD for all his " wondrous works; eſpecially for the re- " demption of the world by our LORD " JESUS CHRIST, who, when he had " finiſhed his ſuffering work, did riſe " again from the dead on the firſt day " of the week, and ſet his own name on " that day," that they who are tired with

* *John Perrot*, who was executed at *Smithfield*, *Nov.* 1761, owned ſome few days before he ſuffered, that he had not been at Church *ſeven* times, in *ſeven* years.

See Mr. ROE's Account of this unhappy man.

their labours all the week, may reſt upon it; "that the meaneſt of his people may "rejoice therein, in hopes of an ever- "laſting Sabbath above; where theſe "earthly relations will ceaſe, and there "will be no more diſtinction of *Maſter* "and *Servant*, but all ſwallowed up in "one ſpiritual relation to Him, "of "whom the whole family in Heaven and "Earth is named," and in one holy ſer- "vice of praiſe and thankſgiving "to "Him that ſits upon the throne, and "to the Lamb for ever and ever."

Let this be the rule of your life, then may you expect to reap the fruit of ſuch a prudent and religious courſe, in the approbation of your own conſciences, and the good liking of your Maſters in this world; and when you come to give an account to your great Lord and *Maſter*, He will approve your behaviour, and ſay unto you, "Well done, good "and faithful Servant, enter thou into "the joy of thy Lord."

And thus having preſented you with a ſhort view of your duty as Servants, and enumerated a few of thoſe Vices which

which lead to the breach of it, permit me, in the laſt place, to exhort you moſt earneſtly to ſtudy and practiſe it in all its parts. In the word of GOD you will find your way marked out in the plaineſt characters. Let this be your ſtudy, and meditate therein day and night. Let thoſe parts of it eſpecially engage your attention, which lay down rules for your good behaviour: ſuch as theſe,

" Servants, be obedient to them that
" are your Maſters according to the fleſh,
" with fear and trembling, in ſingleneſs
" of heart, as unto CHRIST.

" Not with eye-ſervice, as men-pleaſers,
" but as the Servants of CHRIST, doing
" the will of GOD from the heart:

" With good-will doing ſervice, as to
" the LORD, and not to men.

" Knowing that whatſoever good thing
" any man doth, the ſame ſhall he receive
" of the LORD, whether he be bond or
" free. *Epheſ.* vi. 5, 6, 7, 8.

" Servants, obey in all things your
" Maſters according to the fleſh; not
" with eye-ſervice, as men-pleaſers, but
" in ſingleneſs of heart, fearing GOD:

" And whatſoever ye do, do it heartily,
" as to the LORD, and not unto men;
" Knowing that of the LORD ye ſhall
" receive the reward of the Inheritance:
" for ye ſerve the LORD CHRIST.
" But he that *doeth wrong*, ſhall re-
" ceive for the wrong which he hath
" done; and there is no reſpect of per-
" ſons. *Coloſſ.* iii. 22—25.
" Let as many Servants as are under
" the yoke, count their own Maſters
" worthy of all honour; that the name
" of GOD, and his doctrine, be not blaſ-
" phemed. 1 *Tim.* vi. 1.
" Exhort Servants to be obedient unto
" their Maſters; and to pleaſe them well
" in all things; not anſwering again,
" Not purloining, but ſhewing all
" good fidelity, *that they may adorn the*
" *Doctrine of* GOD *our* SAVIOUR *in all*
" *things*. Titus ii. 9, 10.
" Servants, be ſubject to your Maſters
" with all fear, not only to the good and
" gentle, but alſo to the froward.
" For this is thank-worthy, if a man
" for conſcience towards GOD, endure
" grief, ſuffering wrongfully.

" For

" For what glory is it, if when ye be
" buffeted for your faults ye ſhall take
" it patiently? but if when ye do well,
" and ſuffer for it, ye take it patiently,
" this is acceptable with GOD.

" For even hereunto were ye called:
" becauſe CHRIST alſo ſuffered for us,
" leaving us an example, that we ſhould
" follow his ſteps. 1 *Pet.* ii. 18—21."

And here pauſe a while—and reflect with admiration and gratitude upon the goodneſs of GOD, who hath ſo graciouſly remembered you in his *Word*, and written ſo much for your direction, encouragement and conſolation. " Now I
" know," may you ſay, " that GOD is
" no Reſpecter of perſons, but in every
" *ſtation*, he that feareth Him, and work-
" eth righteouſneſs, is accepted of Him."
What a privilege is this, that I have not only the doctrine of CHRIST to inſtruct me, but that I am enabled alſo through the ſupply of his SPIRIT, " to adorn the
" doctrine of GOD my Saviour," by doing my duty in that ſtate of life wherein He has thought fit to place me!

You will meet with ſuitable directions

in other good books, which deſerve your moſt ſerious regard *.

And here I would recommend it to you in the moſt preſſing manner to be conſtant at your Morning and Evening devotions. Always begin and end the day with GOD. Such a pious practice would have a moſt happy influence upon your whole behaviour, and make your perſons acceptable and well-pleaſing in the ſight of GOD and man. Beſides, prayer would obtain for you the aids of preventing and aſſiſting grace, to withdraw your feet from evil, and uphold them in the paths of duty. You cannot refrain from ſin, nor "walk in the "commandments of GOD, without his "ſpecial grace, which you muſt at all "times call for by diligent prayer †."

* See a moſt valuable Piece, intitled, *The Duty of Servants.* Containing, I. Their Preparation for and Choice of a Service. II. Their Duty in Service, together with Prayers ſuited to each Duty. All which may be accommodated likewiſe, for the moſt part, to Apprentices. To which is added, *A Diſcourſe of the Sacrament*, ſuited peculiarly to Servants. By the Author of *Practical Chriſtianity*.

† If you are unprovided, make uſe of the Morning and Evening Prayers at the end of this Tract.

The

The neglect of this brought in a flood of calamities upon an unfortunate * fellow-Servant. He ſorrowfully owned, that he had long diſuſed *private prayer*, and that therefore GOD had "given him up "unto his own heart's luſt, and ſuffered "him to follow his own imaginations." O my Friends! take warning by his ſad example, and ever pray that you be not "led into temptation, but delivered from "evil †."

To your daily and devout uſe of the means of grace, you muſt be careful to add the beauties and ornaments of a holy life. Let your deportment in the family

* *Matthew Henderſon*, who was executed at *Tyburn*, 25 *April*, 1746, for the Murder of his Miſtreſs; on which ſad Occaſion this addreſs to Servants was firſt publiſhed.

† This penitent Malefactor could account for his Fall no otherwiſe (as having been in other reſpects a well behaved youth) than that he was left to himſelf in the Hour of Temptation. And he aſcribed it to his neglect of Secret Duties, that he had no Succours from Above in the needful time of trouble. He ſaid, he had forſaken God, and long been a Stranger at the *Throne of Grace*, and that therefore he was given up into the Adverſary's hand.

be juſt and faithful, ſober and regular, modeſt and obliging.

In particular, "be clothed with Hu-"mility." Affect nothing above your rank either in *Dreſs*, *Speech* or *Behaviour*. For all beyond this is both a ſin in itſelf, and leads to a thouſand ſinful conſequences. And remember how that *Solomon* hath ſaid, "Pride goeth before deſtruction, and an "haughty ſpirit before a fall*: And that a greater than *Solomon* hath declared, that "Every One that exalteth himſelf "ſhall be abaſed," whilſt, "he that "humbleth himſelf ſhall be exalted†." And therefore that your beſt ornament will ever be that of "a lowly, meek and "quiet ſpirit," which is lovely in the eyes of men, and "in the ſight of God "of great price‡."

Bear it ever in mind, that you are the Servants of the great Governor of the world, by whoſe over-ruling providence you are placed in your reſpective ſtations; whoſe eye is upon all your ways,

* Prov. xvi. 18. † Luke xviii. 14.
‡ 1 Peter iii. 4.

who

who weighs the inconveniences of your preſent ſtate, and will richly reward you for your dutiful behaviour in that day, when every earthly diſtinction will be laid aſide, and he alone honoured and accepted of GOD, who, by his grace, has "lived ſoberly, righteouſly, and godly "in this preſent world." Such conſiderations as theſe will ſweeten all your labours, ſoften your heavy hours of duty, ſpread a luſtre over your ordinary actions, and make you amiable in the eyes of your Superiors.

Above all, they will raiſe in you the moſt cheering hopes of obtaining a better portion, after the days of your preſent pilgrimage and *ſhort ſervitude* are over, and animate you to "run with "patience the race that is ſet before "you."

And though you may meet with a few difficulties in the way, have ſome hardſhips to undergo, and a froward temper now and then to pleaſe, yet all this will grow eaſy and familiar to an humble, patient, and devout mind; eſpecially if you keep your eyes fixed upon the meek and lowly JESUS, "who took your form

"and

" and character upon him, and came
" into the world, not to be miniſtered
" unto, but to miniſter; and for the joy
" that was ſet before him endured the
" croſs, deſpiſing the ſhame, and is ſet
" down at the right hand of the throne
" of GOD." *Heb.* xii. 2.

MORNING PRAYER.

FROM MR. BURKITT.

O Eternal and ever-bleſſed God! Thou art in thyſelf infinitely glorious, in the Son of thy love amazingly gracious. In all humility I bow before Thee, adoring thy divine Majeſty, by whoſe Power I was brought into the world, and by whoſe Providence I have been preſerved to this moment. I acknowledge that I brought a ſinful nature into the world with me, from whence all actual tranſgreſſions have flowed and proceeded, as impure ſtreams from a polluted fountain. O Lord! humble me, and that greatly, for my original corruption, for the follies of my childhood, for the vanities and impieties of my youth, and the tranſgreſſions and provocations of my riper years; give me a particular ſight of them; work in my ſoul an ingenuous and godly ſorrow for them, and an entire hatred and enmity

enmity againſt them: Accept of the death and ſufferings of thy Son, as a full ſatisfaction to thy juſtice for all that wrong I have done to the holineſs of thy law; and enable me by faith to repoſe the entire truſt and confidence of my ſoul on the all-ſufficiency of his merits. O let thy Holy Spirit, for the time to come, ſo direct, ſanctify and govern both my heart and body in the ways of thy laws, and in the works of thy commandments, that in all my thoughts, words and works, I may ever ſeek thy honour and glory, and may ſo order my converſation aright, that at death I may ſee the ſalvation of GOD. Prepare me for a ſick bed, and fit me for a dying hour: O let not GOD be a ſtranger, nor my conſcience a terror to me when I come to die; but do thou mercifully aſſiſt and ſuccour me in my laſt moments; "In the hour of death, and in the day of judgment, good LORD, deliver me," and conduct me ſafely to thine everlaſting kingdom. I bleſs thy name, O LORD, for that good providence of thine, which has brought me to the light of another Day; do thou ſo prevent me with thy grace, ſo direct and aſſiſt me by thy

thy holy and good Spirit, that I may not this day run into any ſin and temptation; neither follow nor be led by any worldly or carnal luſts; but be enabled, in my place and ſtation, to perform my duty to thyſelf and my maſter, with ſuch care, fidelity and cheerfulneſs, as may be acceptable both to GOD and man. Remember all of this family for good, requite the kindneſs of my friends, and forgive my enemies, and enable me to forgive them alſo. Theſe mercies, with whatſoever elſe thou knoweſt to be needful for me and all mankind, I humbly beg in the name and mediation of my bleſſed Redeemer, ſaying, as he has taught me:

Our Father, &c.

EVENING PRAYER.

MOST holy and ever-bleſſed Lord GOD! the Father of mercies, the Fountain of goodneſs, and the Author of all grace! I deſire again this evening to bow before thy mercy-ſeat, to adore and praiſe

praiſe thy glorious Majeſty, for thy gracious care and providence over me the day paſt. Pardon (moſt merciful Father, I moſt humbly beſeech Thee) whatever ſins I have committed, or whatever duties I have omitted this day; contrary to my reſolutions and obligations; pity my weakneſſes, and accept my ſincere endeavours to ſerve and glorify Thee. Wherein I have been wont to ſlip, LORD, help me to be more watchful; wherein I have been careleſs and negligent, let me uſe greater diligence and circumſpection; help me more ſenſibly to groan under this body of ſin which I carry about with me, and which ſo interrupts me in thy ſervice, that "when I would do "good, evil is preſent with me." And O that the ſenſe of the corruption which I find ſtirring in my ſoul, may cauſe me more earneſtly to implore the help of thy bleſſed Spirit, which alone can enable me to mortify all my evil and corrupt affections, "to deny all ungodlineſs and "worldly luſts, and to live ſoberly, "righteouſly and godly in this preſent "world." Raiſe up my heart and my affections above this world and the things below,

below, and place them upon thyſelf and the things that are above: help me daily to call to mind the things of eternity and another world, and to believe them as certainly as if I ſaw them with my bodily eyes. Pity all thoſe who are in a worſe condition than myſelf; ſupply their wants out of thy abundance, and work in me a readineſs of diſpoſition to adminiſter to their neceſſities according to my ability. Accept my thankful returns to thy Majeſty for all thy mercies, for the fountain of them all, the holy JESUS; for all the invaluable benefits of his incarnation, death, paſſion, reſurrection, aſcenſion and interceſſion; for the gift of thy Holy Spirit, for the light of thy glorious goſpel, for the comforts and conveniencies of life afforded to me, which many better than myſelf are deprived of: for thy watchful care and good hand of providence over me this day. Receive me into thy protection this night, ſanctify my reſt, and keep me from ſinning againſt thee upon my bed; let the natural repoſe of my body put me in mind, that ere long I muſt ſleep in the boſom of the grave, and wake no more till the morning of the

the reſurrection; for which ſolemn hour, good LORD, prepare and fit me and all mankind, by a renewed frame of heart, and a religious courſe of life, for thy mercies ſake in CHRIST JESUS, who hath both directed and commanded me when I pray to ſay,

OUR Father, which art in Heaven; hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

THE Grace of our Lord JESUS CHRIST, and the Love of GOD, and the Fellowſhip of the HOLY GHOST, be with me, and with every Perſon belonging to this Family, this night and for evermore. *Amen.*

A MORNING HYMN.

FROM BISHOP KENN.

I.

AWAKE, my ſoul, and with the ſun
Thy daily ſtage of duty run;
Shake off dull ſloth, and early riſe,
To pay thy morning ſacrifice.

II.

Redeem thy miſ-ſpent time that's paſt;
Live this day as if 'twere thy laſt:
T' improve thy talents take due care;
'Gainſt the great day thyſelf prepare.

III.

Let all thy converſe be ſincere;
Thy conſcience as the noon-day clear;
Think how th' all ſeeing GOD thy ways
And all thy ſecret thoughts ſurveys.

IV.

Wake, and lift up thyſelf, my heart,
And with the angels bear thy part,
Who all night long unweary'd ſing
Glory to Thee, Eternal King.

V.

I wake, I wake, ye heav'nly choir:
May your devotion me inſpire:
That I like you my age may ſpend;
Like you may on my GOD attend.

VI.

May I, like you, in GOD delight;
Have all day long my GOD in ſight;
Perform, like you, my Maſter's will;
O may I never more do ill.

VII.

Glory to Thee, who ſafe haſt kept,
And haſt refreſh'd me while I ſlept:
Grant, LORD, when I from death ſhall wake,
I may of endleſs life partake.

VIII.

LORD, I my vows to Thee renew,
Scatter my ſins as morning dew:
Guard my firſt ſpring of thought and will,
And with thyſelf my ſpirit fill.

IX.

Direct, control, ſuggeſt this day,
All I deſign, or do, or ſay;
That all my powers, with all their might,
In thy ſole glory may unite.

X.

Praiſe GOD, from whom all bleſſings flow;
Praiſe him all creatures here below;
Praiſe him above, y' angelic hoſt:
Praiſe FATHER, SON, and HOLY GHOST.

An EVENING HYMN.

I.

GLORY to Thee, my God, this night,
For all the bleſſings of the light;
Keep me, O keep me, King of kings,
Under thy own almighty wings.

II.

Forgive me, Lord, for thy dear Son,
The ills that I this day have done;
That with the world, myſelf, and Thee,
, ere I ſleep, at peace may be.

III.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that ſo I may
Triumphing riſe at the laſt day.

IV.

O may my ſoul on thee repoſe,
And with ſweet ſleep mine eyelids cloſe;
Sleep that may me more vig'rous make
To ſerve my God when I awake.

V.

When in the night I ſleepleſs lie,
My ſoul with heav'nly thoughts ſupply:
Let no ill dreams diſturb my reſt,
No powers of darkneſs me moleſt.

VI.

Let my bleſt guardian whilſt I ſleep,
Cloſe to my bed his vigils keep;
Divine love into me inſtil,
Stop all the avenues of ill.

VII.

Thought to thought with my ſoul converſe;
Celeſtial joys to me rehearſe;
Or, in my ſtead, all the night long,
Sing to my GOD a grateful ſong.

VIII.

Praiſe GOD from whom all bleſſings flow;
Praiſe him all creatures here below;
Praiſe him above, y' angelic hoſt:
Praiſe FATHER, SON, and HOLY GHOST.

THE END.

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